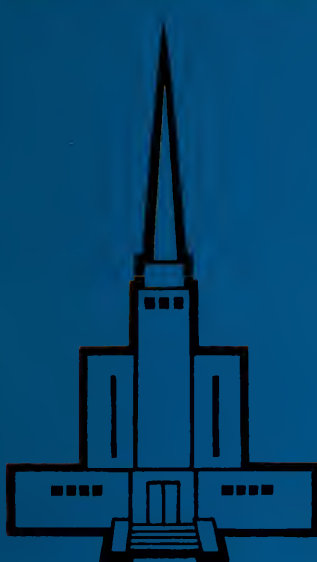


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Millennial Star

LONDON TEMPLE DEDICATION ISSUE

Volume 120 Number 9 September 1958

A Cherished Dream Come True

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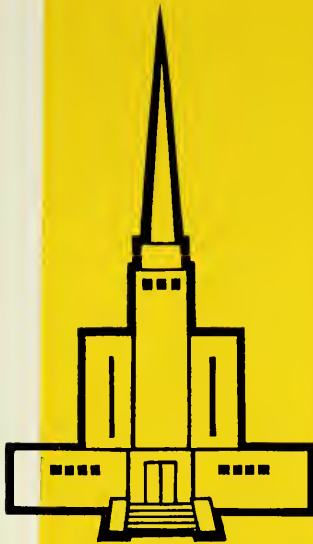
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THE LONDON TEMPLE :

*A
Cherished
Dream
Come True*

BY CLIFTON G. M. KERR
British Mission President

IN July of 1837 the first missionaries of this dispensation arrived in the British Isles and began to teach the principles of the Restored Gospel. Their efforts and the efforts of those who followed them met with immediate success and by 1850 there were more members of the Church in the British Mission than in America.

This great missionary effort has involved 8,000 American missionaries, their families and thousands of local British missionaries. As a result of their combined labours upwards of 150,000 people have been baptised since 1837. More than one half of this number have emigrated.

Until the beginning of the twentieth century emigration was encouraged as a means of building up and strengthening the central stakes of Zion. During that period the British saints residing in the mission were urged to pay their tithes and to make other special contributions to assist in the

completion of the St. George and Salt Lake Temples. Thousands lived to receive the holy ordinances administered in those temples, while unnumbered others died in their native land, consoled by the fact that they had contributed to a cause that would survive them.

For the past 60 years the inspired leadership of the Church has counselled members in foreign missions to remain in their native lands as the best means of assisting in the building up of the Church in the world. As a result of this development the idea of having temples in the European countries and the Isles of the Sea began to take shape and to become a subject of speculation and hope in the minds of the saints.

The fulfilment of these cherished dreams is found in the temples in Hawaii, Switzerland, New Zealand, England—and the end is not yet.

The extension of temple building



PRESIDENT DAVID O. McKAY and SISTER EMMA RIGGS McKAY. On September 8, President McKay will be 85 years old. He was ordained an apostle more than 52 years ago, and since that time has rendered such service to mankind that institutions and even whole nations have honoured him. Sister McKay too is acclaimed for her achievements and enobling influence as a leader, mother and wife to a prophet of God.

into all parts of the world ought not to be considered a surprising development in the light of a prophecy made by President Wilford Woodruff on September 16, 1877. While delivering a discourse he said,

"When the Saviour comes, a thousand years will be devoted to this work of redemption; and Temples will appear all over this land of Joseph—North and South America—and also in Europe and elsewhere; and all the descendants of Shem, Ham and Japheth who received not the Gospel in the flesh, must be officiated for in the Temples of God, before the Saviour can present the Kingdom to the Father, saying, 'It is finished.'"

The membership of the Church, past and present, have just cause to rejoice in the success of the great temple programme and what it will mean to both living and dead. It has

been made possible by the faithful payment of tithes by rich and poor alike.

Recently a father was in England meeting his son who had just completed a mission. While he was being shown the London Temple, he said, "It has been my privilege to contribute £20,000 in tithes during my lifetime and I would be proud to feel that some of it has found its way into this structure." About the same time an elderly widow paid 10 shillings in tithing, saying, "There isn't much I can do to assist in the work of the Lord, but I can pay tithing." Both have an equal right to be proud for they gave according to their means and ability.

This is representative of the spirit of devotion which has been manifest by members of the Church around the world and which has made possible



PRESIDENT JOSEPH FIELDING SMITH. President Smith has been a leader in many phases of Gospel work. In YMMIA, genealogy, education and as Church historian and Salt Lake Temple president, he has preached the Gospel with a singular devotion to truth.



ELDER HENRY D. MOYLE. Since its inception in 1936, Elder Moyle has headed the Church Welfare programme. An attorney by profession, he has also been a leading U.S. businessman and educator, and a stake president until ordained an apostle in 1947.

Distinguished visitors to Britain



ELDER RICHARD L. EVANS. British saints need no introduction to Elder Evans, who laid the Temple cornerstone in May, 1957. A former associate editor of the Star, he has distinguished himself as a writer and speaker, and as an editor of the Improvement Era. He became an apostle October 8, 1953.



ELDER HUGH B. BROWN. The return of Elder Brown will be a big event, for he has served three missions here, two as mission president. Called to the apostle-ship last April, he was formerly an army officer, an attorney, a professor, a stake president and an assistant to the Council of the Twelve.



BISHOP THORPE B. ISAACSON, first counsellor in the Presiding Bishopric.

ELDER A. HAMER REISER, former British Mission President and assistant secretary to the First Presidency.

ELDER EDWARD O. ANDERSON, London Temple Architect.

ELDER PRESTON NIBLEY, not shown, assistant Church historian, will also attend the dedication.



ELDER EL RAY L. CHRISTIANSEN. Elder Christiansen, an assistant to the Council of the Twelve and Salt Lake Temple President, will remain following the dedication to tour the ten European missions, finishing with the British Mission late in the year.

ELDER GORDON B. HINCKLEY. Recently called to be an assistant to the Council of the Twelve, Elder Hinckley was a British missionary in 1933. He is executive secretary of the missionary committee, director of a leading Rocky Mountain radio and television concern and a stake president.



the fulfilment of President Woodruff's prophecy.

As we contemplate the phenomenal growth of the Church of Jesus Christ as represented in the temple programme, we catch a glimpse of the great things that can be accomplished by a relatively small group united in a common holy cause. Meditating on the past and lifting our eyes to the future we can better understand the words of Isaiah, "Behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder."

It is especially gratifying to have so many general authorities of the Church present at the dedication of the London Temple. Not since 1840 when the majority of the Council of the Twelve Apostles were in England, have so many been here at one time. This alone will make the day a memorable one in Church history. The whole Church rejoices that President McKay is able to officiate on this occasion. We are sure that in his heart there is deep gratitude in seeing this Holy House dedicated in the land of his fathers where he served as missionary and mission president.

But above all else the importance of this occasion is to be found in the purpose for which temples are erected: families are to be sealed to each other in eternal union, the doors are to be opened to the dead who are living as men in the spirit but are to be judged as men in the flesh, the highest ordinances of the Gospel are to be administered to the living in preparation for entering the Celestial Kingdom.

Indeed, this is a great day in the Dispensation of the Fullness of Time and for the children of Adam in all generations.



ELDER SELVOY J. BOYER, former British Mission President, has been named the first president of the London Temple, and his wife, Sister Gladys Boyer, the matron of the Temple.

The Temple and Mission Presidents

PRESIDENT CLIFTON G. M. KERR and Sister Irene Kerr, shown with their sons John, Rolfe, Duane and Nolan, have presided during the Temple construction.



A Temple for Great Britain

By TERRY WARNER



A BUILDING, like a person, has a “genealogy.” Its “parentage” is comprised of buildings of the past and of certain forces and events that made it possible.

The London Temple is not an exception. That is, its story doesn’t begin in 1958 or even in 1952 when

the Newchapel property was purchased, but far back in history. Indeed, the idea of the Temple and the purposes for which it was built were familiar to the first men on earth.

While some of the events that laid the ground for a temple here are more significant than others, to cite

even a few might tend to obscure the fact that they were dependent on other events. This implies a whole historical pattern leading up to and determining the circumstances that made possible this Temple.

The settlement of Britain, the Norman conquest that contributed to its unification, the Reformation that rendered it religiously free—these prepared the way for the Gospel to be restored and for it to thrive in Great Britain by making men both free and able to understand its principles and accept the responsibilities and opportunities it offers. Events like these comprise the London Temple as much as its Portland stone facing; and our forebears who developed this free nation helped build the Temple as much as those whose tithing paid for its construction.

II

Newchapel itself testifies to the Temple's heritage. Scarcely can we do better than to quote from the writings of President Reiser, who viewed the site before it was purchased.

"Newchapel is rich in allusions of time. The brook running through it is called Eden; the Romans built the road which is now the A22 to the Channel; on the north side of the property runs another historic road, Pilgrims Way, made famous in Chaucer's Canterbury Tales. The area around Newchapel was occupied by the Celts, and after the Romans by Saxons and Danes.

"The oak trees, one in the garden and another in the field, are of such great size as to say they were growing in the days of the first Elizabeth and when Columbus discovered America."

When President McKay, President Reiser, Elder Edward O. Anderson, President William F. Perschon and

Elder James R. Cunningham visited the site one day, President McKay gave strict instructions that the oak tree in front of the Temple, which an expert estimated to be 450 years old, was not to be uprooted. These brethren, joining hands around it, could just encircle it. Some say it should be called the David O. McKay Oak Tree.

"The land on which the Temple stands is an old Elizabethan farm. First recorded mention of it is in the Domesday Book, a record of a survey of the lands of England made by order of William the Conqueror, about 1086.

"With its 30 rooms and eight baths Newchapel House was an old baronial manor, and has been modernised by workmen for the occupancy of Temple President and Sister Selvoy J. Boyer and other officials. It too dates to Elizabethan times, and as various wings and additions have been built by subsequent owners, architectural features like the flagstone floors, hand-hewn oak beams and rafters and wrought-iron fixtures have been retained.

"The most recent improvements are less than 40 years old. The land was acquired, when a farm, as a property by a British inventor who undertook to develop it into a country estate. An American man of means, a Mr. Rudd, purchased it from him and he, making the largest investment in the property, developed the house and gardens. His racing stable in an adjoining property on the west is now owned by Sir Winston Churchill, who is our nearest neighbour. The American sold the property to Mr. and Mrs. Pears, who owned the Pears Soap Company.

"During World War II the British Government had a barracks installed in the nearby woods, and part of the Newchapel Farm and other adjoining lands were commandeered by the military. Anti-aircraft emplacements were located around the property, and the house suf-

fered some slight damage from enemy raiders.

"Gertrude Jekyll, the eminent British landscape artist, designed the garden as a picture of nature, and five gardeners were once employed to maintain it. Pause at the south arch and absorb the vista, the balance and variety of shrubs and trees, the shapes and colours, the illusion of great depth.

"Newchapel is beautiful in every season, from the winters with stark skele-

tons of the trees and the dignity of the evergreens, to the lush and abundant carnival of colour when the rhododendrons bloom. In the early spring the snowdrops and the jonquils appear in great profusion. They are followed by daffodils, blooming everywhere, by the roses and rhododendrons.

"The aromas of Newchapel hover like haloes among the flowers, grasses, shrubs and trees. The fragrances of violets, narcissi, roses, viburnum, spruce

Newchapel house, the formal gardens and the surrounding countryside, before construction



and cedar are everywhere. No wonder the butterflies and bees, the blackbirds, thrush, nut-hatch, pheasant and water-fowl adopt Newchapel as their special haven.

"The past, the present of all creation are richly in evidence in Newchapel. Time has been liberally vested there: a lovely reminder of the 'lost garden where the world began,' it will henceforward also remind us of the eternal garden to be regained."

III

The more recent events responsible for the Temple began when the First Presidency of the Church commissioned British Mission President Stayner Richards, who had been highly successful in real estate in the United States, to locate a prospective site. He found two or three specially interesting ones and President McKay approved the most attractive of these, on the fringe of the Wimbledon area. But while the negotiations for its purchase were in progress, an agent suggested the Church consider another



site, the 32-acre Newchapel property in Surrey. When President McKay saw Newchapel he found it so desirable that he hoped that the Church might acquire it.

From that point on, which was in June, 1952, Newchapel seemed destined to be the site for the Temple: even though enquiries about it disclosed that it was not for sale, negotiations for a temple lot were suspended. Mr. Pears had died, however, and his wife, then about 80, found the property difficult to maintain. Early in 1953, President Richard's successor, President A. Hamer Reiser, enquired further, and found Mrs.



The famous rhododendron walk, above, full of brilliant colour in the Spring; left, the Temple viewed through the rich green Newchapel foliage



President David O. McKay breaks the ground. With him are President A. Hamer Reiser, Elder Richard L. Evans and Sir Thomas Bennett

Pears willing to sell. In June, 1953, vacant possession was secured.

By August, President McKay was in Europe again, this time to dedicate the Temple site in Switzerland. When he reached London, he desired to see Newchapel. If there were any doubts about the Temple's location before, there were none now: Newchapel

again evoked his enthusiasm, and that same month he dedicated the site. Edward O. Anderson, the Church architect, was at this time instructed to design the London Temple.

En route to the South African mission, President McKay saw Newchapel another time. Elder Henry D. Moyle, President Perschon and his



The Laying of the Cornerstone ceremony

counsellor, Brother Wilhelm Zimmer, and Elder Anderson, all in London to confer with President McKay on the Swiss Temple, accompanied him and President Reiser. On all these visits he was growing fond of a special route to Newchapel—one that diverts from the main road at Godstone and passes through almost uninterrupted foliage. Among British Church members, the road is called McKay Lane.

Elder Richard L. Evans lays the Temple cornerstone, right, May 11, 1957. Below, he is presented a silver trowel by Sir Thomas Bennett, whose firm, T. P. Bennett and Son, supervised the architecture

In the shade of an alcove of the formal Newchapel gardens, just east of where the Temple was to rise, 1,000 British saints, missionaries, members of the Tabernacle Choir and visiting authorities from Salt Lake, gathered on August 27, 1955, to wit-



ness the ground-breaking ceremony. Present on that occasion were President McKay, who presided, Sister McKay, Dr. and Sister Edward McKay, Sister Clare Middlemiss, President McKay's secretary, Elder Richard L. Evans and Sister Evans, Elder Edward O. Anderson and Sister Anderson, President A. Hamer Reiser, and Sir Thomas Bennett and Mrs. Bennett.

Sir Thomas Bennett remarked in his speech that this was to be a building

"which we think will build a tradition in itself in the course of the years to come . . . and it is the users who build

the tradition, not the architects. It is the users who make it a building which is something fine in conception, something personal in its reaction in their minds, and in due course something personal in the minds of perhaps many generations."

So also did President McKay emphasise the more enduring purpose for which the Temple was being built:

"In the years to come, many of us may not be able to return and traverse the highway which you're facing, but our children may; and as they pass the completed structure, dedicated to the Lord, they will say: 'See, my parents, or my grandparents, were there on the

The baptismal font supported by 12 oxen





Pictured on these four pages are five of the Temple's many rooms. Above is the north foyer, with the side entrance at the far end, and below the inner foyer



occasion that the ground was broken on the south-east corner of that edifice.”

Then President McKay, amid the throng of joyful people, took the first shovelful of dirt from the corner.

Elder Richard L. Evans lowered the cornerstone into place slightly over 20 months later, May 11, 1957. In a copper box sealed inside the cornerstone were placed the standard Church works, periodicals, clippings,



One of the sealing rooms

photographs, documents and other things pertinent to the occasion. Again, Sir Thomas Bennett was present, as was President Clifton G. M. Kerr, who replaced President Reiser. One of the highlights of this event, which also was attended by about 1,000 people, was the presentation of souvenir trowels by Sir Thomas Bennett to Elder Evans and President Kerr.

The success of the construction at that point prompted President Kerr to pay deserved tribute to those responsible. He said:

“In the Sermon on the Mount, the Master taught His disciples the principle of going the second mile with those who would ask them to go one mile. This teaching has found expression many times as this Temple project has progres-

sed. I want to especially recognise the personal interest shown by Sir Thomas Bennett, Mr. Winslade, Mr. Mennie and others of the architectural firm of T. P. Bennett and Son—an interest beyond the call of duty. Likewise, all those associated with the contracting firm of Kirk and Kirk have been equally co-operative and helpful.”

In the prayer of dedication, Elder Evans gave thanks for those in the past who prepared the way for the London Temple: for the first missionaries who

“left family and friends and in poverty came here friendless, but aware of Thy Spirit going before them to give them a harvest of souls.”

He gave thanks for

“this land with its long traditions for freedom . . . and for all those who have, with Thy help, preserved the climate of freedom . . . and that from this land have come tens of thousands of faithful men and women who, having heard the truth, accepted it . . . for those who, over the centuries, have planted and cared for these grounds, and that Thou hast rewarded their work with the beauty that is here.”

Many of those associated with the London Temple have recognised the hand of the Lord in its planning and construction. President Reiser expressed this well:

“It may seem nothing spectacular or unusual has occurred during the building, but I nevertheless acknowledge the hand of the Lord in every detail. He has worked out His will in very natural ways and brought to pass many, many favourable conditions and factors, that made this project possible.”

Possibly it was one of the workmen who contributed, unwittingly, the profoundest observation. Not knowing that Temple work will extend into the Millennium, he said, “Why, you’ve put such steel and stone in this building that it might well stand 1,000

years." One wonders what he might have said had he understood that sacred work which will be done in it, more durable even than steel or stone, will last eternally.

In this great work the Temple will serve the Netherlands and the four Scandinavian missions, Sweden, Norway, Finland and Denmark, as well

as the United Kingdom. Its dedication will consummate years of hope and striving for these countries, in which so much of modern Israel has its roots, and will begin an era when thousands of the Northern peoples, living and dead, will partake of the ordinances and covenants necessary for exaltation in the Celestial Kingdom of God.

The Celestial Room



Dedicatory

Programme

THE SONG 'THE MORNING BREAKS'
BY THE CONGREGATION

INVOCATION

THE SONG 'HOLINESS BECOMES
THE HOUSE OF THE LORD' BY THE CHOIR

REMARKS

SOLO 'BLESS THIS HOUSE'

REMARKS

REMARKS AND DEDICATORY PRAYER
BY PRESIDENT DAVID O McKAY

'HOSANNA SHOUT'
LED BY PRESIDENT DAVID O McKAY

'HOSANNA ANTHEM'
BY THE CHOIR AND CONGREGATION

BENEDICTION

Dedicatory

Sessions

Sunday 7 September

10 a m British Mission members and official guests

2.30 p m British Mission members, invited guests
and Netherlands members and missionaries

Monday 8 September

10 a m Scandinavian Missions' members and missionaries
in Scandinavian language

2.30 p m German Mission members and missionaries
and invited guests

Tuesday 9 September

10 a m French members and missionaries and invited guests

2.30 p m British Mission members and others

Choirs

Combined Manchester and Sheffield Districts choir
South London Branch choir and others

Soloists

Ardyth Twitchell, Jean Taverner and others

Accompanists

Vonda Sedgwick, Wilma Pulsipher and others

Ushers

British missionaries

The Making of a Temple

BY EDWARD O. ANDERSON

London Temple Architect

ERECTED
A.D. 1955-58
DEDICATED
A D 1958

MY introduction to the Newchapel Temple site was in August, 1953, when I accompanied President David O. McKay and his family on their trip to Switzerland, to begin the Temple there. President McKay and his son, Dr. Llewellyn McKay, President A. Hamer Reiser and his counsellor James R. Cunningham and I were present on that occasion. As former presidents of the Church have done, President McKay selected the exact location for the Temple, right where the old tennis court was. As we stood there, he said, "This is the place where we will build the London Temple." And turning to me, he said, "Brother Anderson, you are to design this Temple."

The First Presidency's instructions to the architect stated that the Temple should be similar to the Swiss Temple in function, though not necessarily in design; these two Temples and the New Zealand Temple are the so-called new, two-ordinance-room Temples, as distinguished from the previous temples, which are the so-called five-ordinance-room type.

When President McKay told me that the Church was going to build this new type of Temple in Switzerland his description of it fixed a picture so firmly in my mind that I could draw it. Indeed, when in the designing stage some changes in the original concept were proposed, President McKay said, "Brother Anderson, this is not the Temple that you and I saw together." Of course the changes were dropped and the Prophet's concept carried through to completion.

Then, in Newchapel, as he told me I was to design this Temple, I had the same fine feeling as on the occasion

Newchapel was a country estate on which a pond stood in front of the temple site





Newchapel before the Temple



*Beginning excavation
where the tennis court
and bowling green once
were located*

when he described the Swiss Temple. I always feel good in the presence of President McKay: he inspires one to endeavour to do great things.

By experience, I've found that the design of a building does not come easily: like all the activities of life, it is an experience of faith. Of course, this business of building is not operated on faith alone; it also takes good hard work. The combination of faith and work is responsible for this Temple.

Designing a Temple to be used by members speaking several languages presented a complex problem. Modern equipment like the motion picture machine and the public address system helped furnish a solution. In fact, with these facilities, a two-ordinance-room Temple can be operated by far fewer workers than the five-ordinance-room type. In the two-room temples three sessions can be conducted daily, each in a different language, with no increase in workers.



The drainage system



Application of asphalt damp-proofing

The installation of the footings



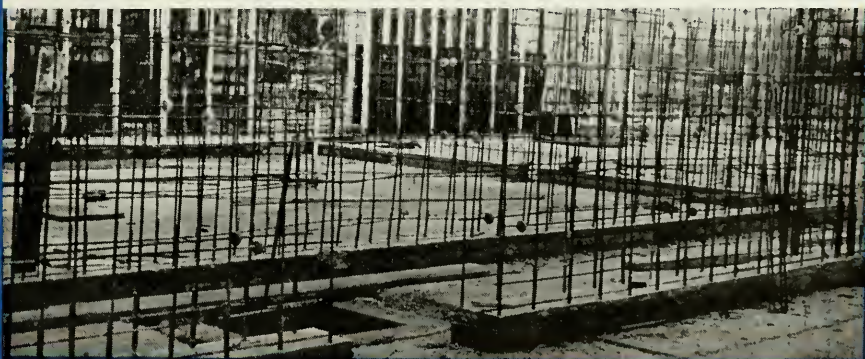


Originally a lily pool stood in the front of the tennis court—had it remained it would be in front of the Temple today. Draining it, which disappointed many people, was necessary to avoid building the footings and foundations in water; now, the bottom of the footings are at least three feet above the water table, and setting on rock shale. The ground exploring engineers said, "There is rock shale under the tennis court, and you could build the city of London on that site." In place of the lily pool, we will have a reflecting pool at the Temple's south side.

There are 58 finished and five unfinished rooms, from laundry, equipment, electrical and heating rooms to a complete dining room and kitchen and, of course, the ordinance rooms.

The Temple is 84 feet wide, 159 feet long and 56 feet high. The tower rises 156 feet 9½ inches from the ground level, and the metal spire itself extends 82 feet 11½ inches above the stone tower base. The structural skeleton is of reinforced concrete and structural steel, and the footings and foundations are of reinforced concrete. All of the basement concrete floors and walls are damp-proofed with a layer of hard asphalt at least an inch thick. In the floor, the asphalt is between two layers of concrete; in the wall, between concrete and the hollow tile lining. Above the ground floor, the walls are brick masonry, faced with cut Portland lime stone, of which most of England's stone-faced build-

Left, the travelling crane; right, the track from which the crane operated; masonry work in the basement; progress in January, 1957; and the steel concrete-reinforcement



ings are built. The exterior steps are Sawn Mansfield Stone, the borders and spacers on walks and platforms are York Stone with a field of Pepple Finish Cast Stone.

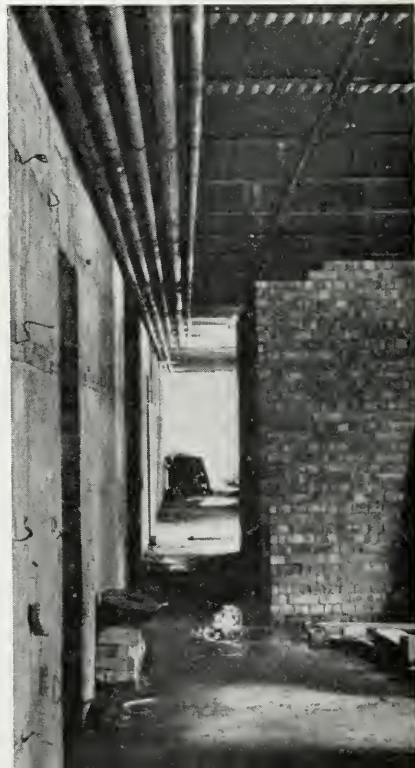
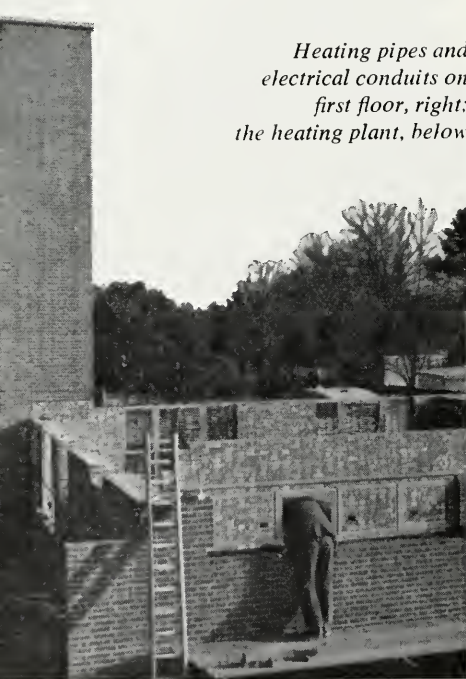
Covering the reinforced Perlite concrete roof slab laid over structural steel roof trusses is first a two-inch layer of rigid insulation and then a standing seam copper roof. All flashing (wall and coping coverings) and metal work on the tower is hard-rolled copper covered with lead; the lead covering will prevent the copper from staining the white stone walls.

Inside, the plaster has been applied on furring strips to keep it from touching the bricks—this prevents the walls from sweating. In almost all of the rooms the plaster is covered with vinyl fabric, a strong, easily-cleaned wall surface finish.

Woodwork on the ground and second floors is teak and teak veneer. Avodire doors and Agba wood jambs, architraves, skirtings (casings and baseboards) are in the basement and toilets. Not nails, but screws secure the wood trim to the wood grounds and backing. They are installed in holes $\frac{1}{4}$ to $\frac{3}{8}$ of an inch deep, after which wooden plugs, called pellets, are glued in the holes and smoothly finished with the wood surface. In many cases it is difficult to see the plug. This method of blind finishing has almost become a lost art, even in Great Britain.

Some of the fine old methods of construction have been employed here, by superb craftsmen. When a craftsman is good he delights in doing good work, and as a rule, the men who worked on the London Temple are

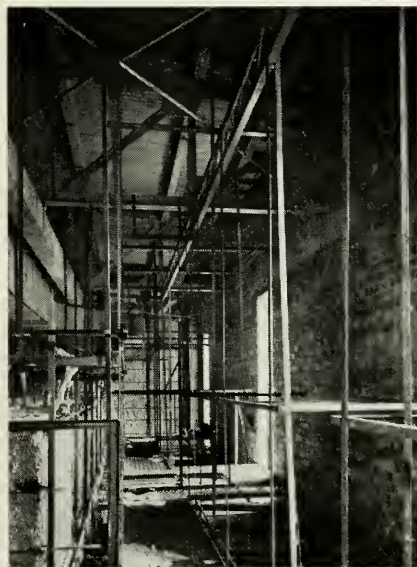
*Heating pipes and
electrical conduits on
first floor, right;
the heating plant, below*





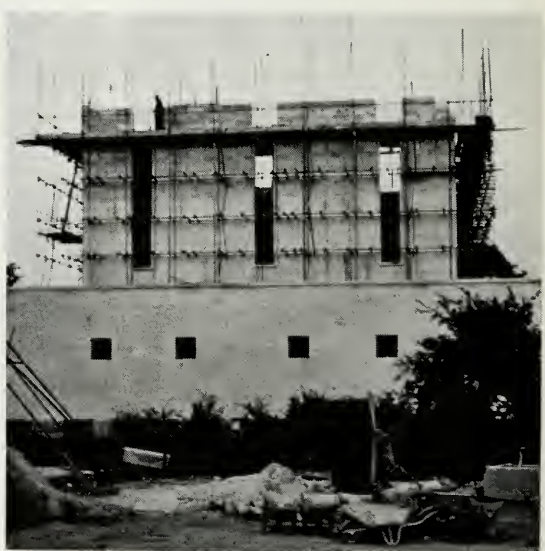
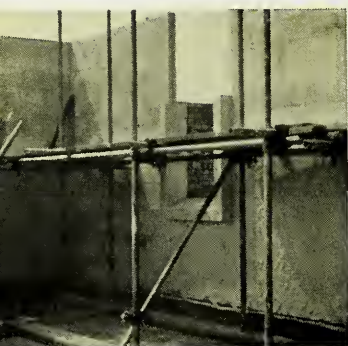
Progress in May, 1957

Attic view, showing suspended ceiling



Interior construction, September, 1957





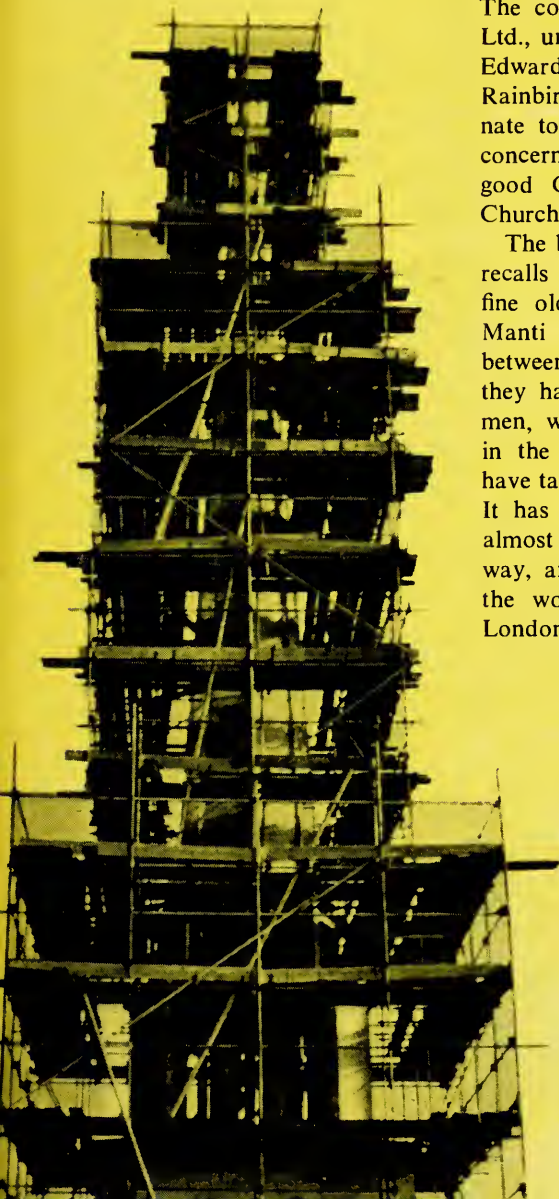
The steel skeleton of the spire, set in place by the travelling crane. Above, Portland stone facing on upper storey. Right, progress in October, 1957

satisfied with their accomplishment. An indication that they like their work is this: most of the craftsmen who began the job were still there at the finish—this is exceptional in a time when there is a great turnover of labour on a building project.

The supervising architects were T. P. Bennett and Son, Chartered Archi-

ects—the firm's principal, Sir Thomas Bennett, has taken a personal interest in the project. Architect Morris L. Winslade directed the Bennett staff, assisted by Architects J. J. A. Cauhy and C. H. Mennie. Gardiner and Theobald were commissioned as quantity surveyors, and were represented by H. R. Knight and R. A. Pink, who acted for the general contractors. The contractors were Kirk and Kirk Ltd., under the direction of Mr. F. J. Edwards and Site Agent Frederick T. Rainbird. The Church has been fortunate to procure the services of these concerns. Mr. C. E. Kite has been a good Clerk of the Works for the Church.

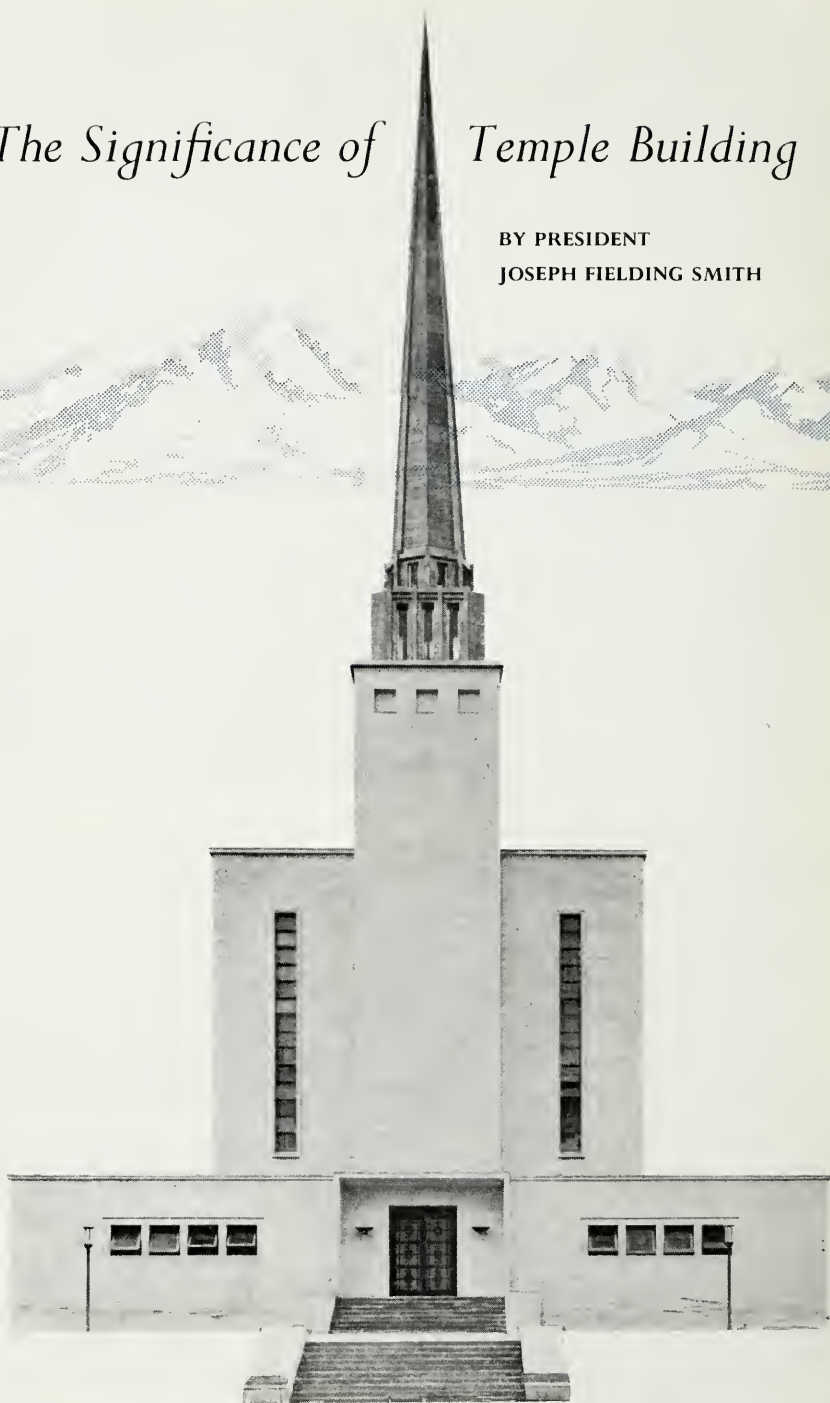
The building of the London Temple recalls stories told about those two fine old temples, the Salt Lake and Manti Temples. The great similarity between them is in workmanship, for they have been built by good craftsmen, who, though of different faiths in the case of the London Temple, have taken great interest in their work. It has been my fortune to work on almost all of the temples in some way, and it is gratifying to say that the workmanship is as fine on the London Temple as on any other.



A modern steel scaffolding that can be raised to indefinite length and reasonable height was used in covering the spire with its copper and lead surfaces

The Significance of Temple Building

BY PRESIDENT
JOSEPH FIELDING SMITH



TO the members of the Church of Jesus Christ of Latter-day Saints a temple is literally a house of the Lord. It is not a church or chapel; nor a place for daily communion and the preaching of the gospel. It is a sacred edifice built to and in the name of the Lord, where the various ordinances and blessings of salvation are received and where the Priesthood and its keys are and have been restored.

There is no reference in the Old Testament to temples among the antediluvian saints. The entire history of those days as it has come down to us covers but a few pages. They may have had holy temples but it appears that when the Lord had occasion to reveal knowledge and priesthood, it was usually on the mountain tops. Thus, we read, in the book of Moses, the Lord said to Enoch:

"Turn ye, and get ye upon the mount Simeon.

"And it came to pass that I turned and went up on the mount; and as I stood upon the mount, I beheld the heavens open, and I was clothed upon with glory.

"And I saw the Lord, and he stood before my face, and he talked with me, even as a man talketh one with another, face to face; and he said unto me: Look, and I will show unto thee the world for the space of many generations."

Here the Lord revealed to him the history of the world to the end of time. Likewise Moses was taken upon an exceeding high mountain, the name of which has been withheld, and there the Lord revealed to Moses his secrets down through the ages of time. It was on top of Sinai that the Lord gave to Moses his revelations concerning Israel. So it was with the Brother of Jared who went upon the mountain to obtain revelations from the Lord. Moreover,

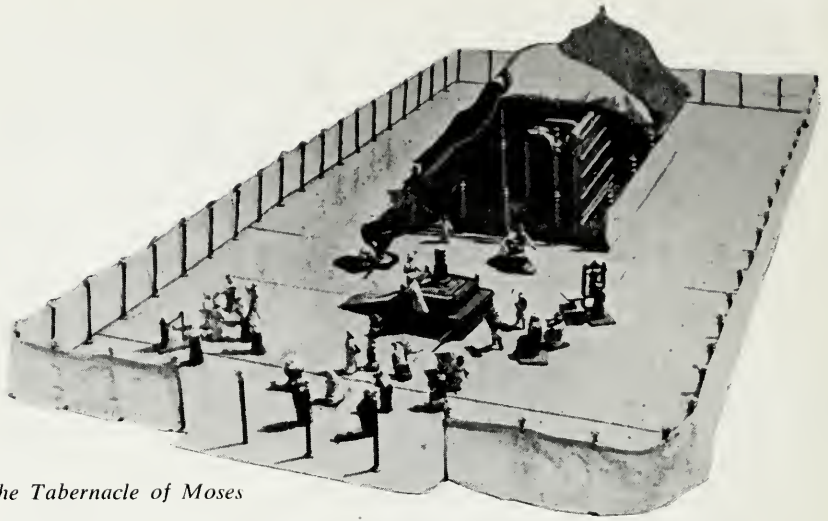
because the Temple in Jerusalem had been desecrated, the Lord went upon the mountain to give the keys of power to his disciples, and thus he made of the mountain tops sacred places or temples.

After the Israelites had escaped from Egyptian bondage and were sojourning in the wilderness, the Lord commanded Moses to gather from the people their precious things and build for them a temple. As they were moving from place to place it was essential that this temple, sometimes called the tabernacle, be so constructed that it could be erected and taken down. Except the fact that this building was made of the most priceless things that Israel possessed, and that the high priests officiated in it for the people in sacred ordinances, much of the history concerning it and its use has been lost. However, the Lord revealed to Joseph Smith some of the purposes for which it was built. We read in the Doctrine and Covenants, when the Lord commanded the Latter-day Saints to build the Nauvoo Temple, something of the purpose of this tabernacle. The Lord said by revelation:

"And again, verily I say unto you, how shall your washings be acceptable unto me, except ye perform them in a house which you have built to my name?"

"For, for this cause I commanded Moses that he should build a tabernacle, that they should bear it with them in the wilderness, and to build a house in the land of promise, that those ordinances might be revealed which had been hid from before the world was . . ."

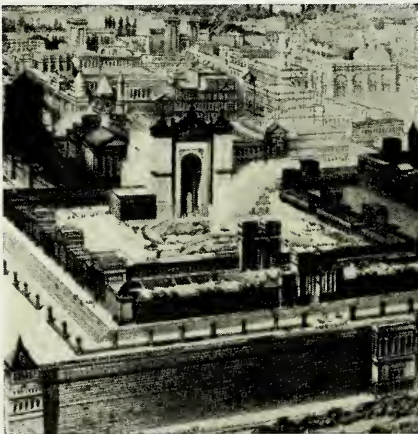
From this we learn that there were ordinances performed in this sacred tabernacle, for the benefit and salvation of the children of Israel. This building served Israel until the erec-



The Tabernacle of Moses

tion of Solomon's Temple, which was one of the most costly and magnificent of all buildings. We can learn from the description of this temple that in it ordinances were performed which were too sacred to find place in the public annals of Israel. In this temple, as in the temples built by Latter-day Saints today, the ordinances and blessings were sacred and not publicly revealed. How could they be,

The Temple of Solomon, a magnificent and costly building



when the decree had gone forth from the foundation of the world, that they were to be kept hid from the world? The Lord accepted the Temple of Solomon and blessed it and the officiators within it, until through apostacy it became contaminated. Then in His anger, the Lord permitted this temple to be desecrated and partially destroyed. When the captives who had been banished to Babylon returned repentant, the Lord permitted them to restore the Temple; and again it fell into decay through iniquity. Then was built the Temple which stood in the days of Jesus, and where he was taken to be blessed. Through the wickedness of the Jews once more the Temple was destroyed, fulfilling the prediction of the Lord that not one stone should rest on another. However, the promise is made that in the due time of the Lord there shall stand in Jerusalem a temple more magnificent than any that has gone before.

The Latter-day Saints are a temple-building people. Of necessity they have to be. This is one of the marks

which distinguished the Church of Jesus Christ from all other Churches. What are these temples for? The same purpose for which they were built in ancient times. They are holy buildings bearing the name of the Lord, in which all the ordinances and covenants which have been promised to gathered Israel, are being performed. Six hundred years before the birth of Jesus Christ, Jeremiah uttered the following prophecy.

“Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah;

“Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they break, although I was an husband unto them, saith the LORD.

“But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will



The two earliest Latter-day Temples : the Nauvoo and Kirtland Temples





put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.

“And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD, for they shall all know me, from the least of them unto the greatest of them, saith the LORD, for I will forgive their iniquity, and I will remember their sin no more.”

This time has come; and it is in the Temples of the Latter-day Saints where these covenants are received. Covenants and obligations that will exalt and save all those who receive and obey them. It is in these Temples where the sacred marriage, according to the Lord's divine law, is performed for time and for all eternity, thus ensuring the continuation of the family after the resurrection of the dead. It is in these holy Temples where we go to be baptised for the

dead. For in the justice and mercy of our Eternal Father, the privilege of salvation must be offered to every soul. This is one of the most outstanding principles separating the Latter-day Saints from the rest of the world. The Christian world, except the Latter-day Saints, have no provision whatever for the dead who were unfortunate in living at a time and place where they never had the opportunity to learn of the Gospel of Jesus Christ. The Lord has not condemned these to punishment, nor barred them from the kingdom of God. In his great wisdom he prepared the way for them to have the opportunity to hear the gospel in the spirit world, and if they believe, the work which was not performed when they were living, may be performed by someone who is living and thus vicariously the dead who will believe may receive the blessings of salvation.

FROM the prayer offered at the laying of the cornerstone on the eleventh day of May, 1957, we recall these words :

" We are grateful that the walls of a Temple are rising in this great and good land, which, upon completion, will be dedicated unto Thee as Thy Holy House. Let it be a place of spiritual beauty as well as physical beauty, that all who come here may draw nearer unto Thee and have their hearts touched, and their lives lifted, that the whisperings of Thy spirit may teach them eternal truth.

" We are grateful for the knowledge of Thy plans and purposes for bringing families together in a glorious oneness that will continue throughout eternity, as that which is bound on earth ' shall be bound in Heaven,' and as the heart of the fathers is turned to the children ' and the heart of the children to their fathers . . . '

" O Father, let Thy faithful saints here and in other lands nearby, so order their lives in righteousness and devotion that it may be their privilege to enter here, and receive for themselves with their loved ones those blessings that pertain to eternity, as well as giving peace and assurance and comfort and strength through the years of time."

At this time of the London Temple dedication, distances, geography, physical factors would seem no longer to be comfortable reasons for not qualifying ourselves for partaking of the blessings of the Temple, which pertain to all of us, and to our loved ones, both in time and in eternity.

May you be blessed, beloved Brethren and Sisters, in so ordering your lives that the limitless blessings of our Father may be assured for you, your families and your forebears. And may your eyes and thoughts and hearts and lives humbly turn toward the Temple.

ELDER RICHARD L. EVANS



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